

BOSTON RECORDER.

THURSDAY, NOV. 24, 1842.

THANKSGIVING.

We issue our paper this week a day earlier than usual, that all connected with its publication may have an opportunity to participate in the observance of the time-honored festival of Thanksgiving.

It is indeed a time-honored festival, and far distant may the time be when it shall cease to be commemorated—when the people of this highly favored Commonwealth shall fail to set apart one day in the year for special contemplation of the manifold gifts of Providence, and to express, in a public manner, the grateful homage due to an All-Bountiful and All-Merciful Benefactor.

The custom of public thanksgivings commenced with the history of our country. Our fathers, in the midst of all the trials and tribulations which were incident to their settlement here, never failed to recognize the good hand of Providence, as it was continually extended over their holy enterprises, and which from time to time seemed to put forth its special energies to guide them safely through its wildernesses.

In 1621, when sickness and distress prevailed, and a famine almost was threatened, a Fast was appointed, which was subsequently changed to Thanksgiving, on account of the arrival of the Ship *Lion*, from England, with supplies.

And many times did God thus feed with manna a people who never forgot to be grateful. It is interesting to recur to the occasions which our pilgrim fathers regarded as calling for special thanksgiving to God. They observed days of grateful remembrance of the Providence of God in sending them timely supplies—in protecting them from enemies—in the settlement of differences in churches—in protecting them from errors—in giving them successes over the Indians—in preventing war—in continuing the blessings of a good government—in promoting the spread of the gospel—in the diminution of the rage of their enemies—in guarding the sea coast against pirates, &c.

And on other occasions of a more general nature, days of public thanksgiving were ordered, such as—the peace between England and Holland—the ascension of William and Mary to the throne, because the Protestant religion would be thus likely to be defended—the checks given to the enemies of Protestantism in Europe—the success of Gustavus, King of Sweden, the capture of Quebec—the capture of Havana, &c.

If we look abroad upon the earth, as patriots and philanthropists, and behold the onward march of civilization, of science, and the useful arts, and the advance of the spirit of liberty and the principles of good government—how much cause might we find of thankfulness to Him who governs the nations of the earth, and through whose wisdom and abounding goodness it is, that light and knowledge are scattered in the path of mankind.

And if we turn a Christian eye upon the many bright spots in the heritage of God, and see the glorious Gospel spreading its healing and peaceful influences over the world—people arising out of the darkness of ignorance and superstition, and idolatry, into the light of the knowledge of the Truth—nations, almost, torn in a day—how much shall we find to gladden our hearts, and call forth grateful praise to Him who has promised that the heathen shall be given to Christ for his inheritance, that the abundance of the sea shall be converted unto Him, and that the earth shall be filled with his glory—and who is not slack to keep his promises.

But should not our hearts kindle with gratitude at the survey of our civil and domestic enjoyments—that the earth has yielded so liberally of her increase—that we have enjoyed so large a measure of health and prosperity—that threatened war has been averted, by the honorable and peaceful adjustment of the difficulties with our mother country—that the interests of education are uniformly advancing, and that industry still reaps its reward, under the favor and protection of our laws—and above all, that the means of grace are so abundantly enjoyed, and that we are still enlightened by the bright beams of the Sun of Righteousness.

And while we are thankful, let us remember, that they who freely receive, should freely give. Those whom God has blessed with means should gratefully bear in mind, that the poor they have always with them, and that

If they are blessed who receive,
More blessed far are they who give.

WASHINGTON'S PATRIOTISM.

The whole tenor of Washington's public life agrees with the position which we have been endeavoring to maintain, that he was controlled by a principle which rose entirely above self, and led him to prefer the interests of his country, or the public good, to his own private interest. He was scrupulously faithful to every trust that was committed to him. He never sought popularity. While careful of his reputation, yet he never swerved from what he considered to be his duty to his country, lest he should injure his reputation.

This appeared, in numerous instances, during the war, when his reputation was seriously periled by his stern adherence to what he regarded as the policy required by the public interest. He was exceedingly scrupulous, in maintaining his integrity; never acting without a deliberate consideration of the principles involved in his conduct.

It will be seen, by those acquainted with the history of Washington, that we have given a brief and very imperfect view of his character. Our object has been to bring before our readers an illustration of true Patriotism, as consisting of a disinterested regard for the public good, emanating from Christian principle; meaning by *disinterested* no more than a steady and uniform preference for the good of one's country above his own private interest and feelings, and a readiness to sacrifice the latter when they come in competition with the other. An eminent example of this we think we have shown to exist in the history of Washington. And we doubt not, if our public men of the present day were actuated by the same principle, the political evils which afflict our nation would be removed.

No one can compare this man with that exhibited generally by our office holders, without feeling a most humiliating sense of the sad departure of our country from the principles which governed this great man. We have no confidence in any change of parties or of measures, which does not secure a return to the good old practice of choosing the best men—and those who will act from principles truly patriotic, to make and administer our laws. So long as "all seek their own," there will be party strife, ill-directed and partial legislation, mal-administration, and peculation upon the public interests. And Christian men must come to the determination of using their suffrage with reference to this principle, before they can expect any change for the better. We commend to all, but especially to the young, the study of the character of Washington, as the model of true Patriotism; and to seek men who resemble him to administer our public affairs.

That Washington really preferred private life, will also appear from the sentiments which he expressed, on retiring from the command of the army; and also, from a sense of duty to his country, that he consented to appear again as a public man. His feelings, on retiring, are thus expressed, in letters to his friends:

"At length, I am become a private citizen, on the banks of the Potomac; and, under the shadow of my own vine and my own fig-tree, free from the bustle of a camp, and the busy scenes of public life, I am solitary myself with those tranquil enjoyments, of which the soldier, who is ever in pursuit of fame, the statesman, whose watchful days and sleepless nights are spent in devising schemes to promote the welfare of his own, perhaps the ruin of other countries, as if this globe was insufficient for us all, and the courier, who is always watching the countenance of his prince, in hopes of catching a gracious smile, can have very little conception."

I feel now, however, as I conceive a wearied traveler must do, after trading many a painful sleep with a heavy burden on his shoulders, and a cold of the latter, having reached the haven, to which all the former were directed, and from his house-top looking back, and tracing with an eager eye the meanders by which he escaped the quicksands and mires which lay in his way, and into which none but the all-powerful Guide and Dispenser of human events could have prevented his falling."

And, in regard to appearing again before the public, his biographer (Mr. Sparks) says,

"His reluctance to being further engaged in public life was well known, but every one knew also, that he never refused to obey the call of his country, or to make personal sacrifices for the public good."

And he himself says,

"Though I prize as I ought the good opinion of my fellow citizens, yet, if I know myself, I would not seek or retain popularity at the expense of one social duty or moral virtue."

While doing what my conscience informed me was right, as it respected my God, my country, and myself, I could despise all the party clamor and unjust censure, which might be expected from some, whose personal enmity might be occasioned by their hostility to the government. I am conscious, that I fear alone to give real occasion for obloquy, and that I do not dread to meet with unmerited reproach. And certain I am, whenever I shall be convinced of the good of my country, requires my reputation to be put in risk, regard to my own time will not come in competition with an object of so much magnitude."

Thus it appears that it was a personal sacrifice, both of pecuniary interest and private feeling, for Washington to serve his country; for he looked not to any personal benefit from it, but only to his country's good. Acting from this disinterested regard for his country's good, and never entertaining a high opinion of his own abilities, he never sought after office; and yet he was ever prompt, at the call of his country, to come to her service.

The same disinterested regard for the public good, he also carried with him, as a civil magistrate, while at the head of the nation. This was especially to be observed in the principles by which he was governed in making appointments to office, which are thus set forth in a letter to a friend:

"The points in which all these answers have agreed in substance are, that, should it be my lot to go again into public office, I would go without being under any possible engagements of any nature whatsoever; that, so far as I knew my own heart, I would not be in the remotest degree influenced, in making nominations, by motives arising from the ties of family or blood; and that, on the other hand, three things, in my opinion, ought, principally to be regarded, namely, the fitness of characters to fill offices, the comparative claims from the former merits and sufferings in service of the different candidates, and the distribution of appointments in as equal a proportion as might be to persons belonging to the different States in the Union."

And it is said by his biographer that

"In practice he verified these declarations, acting in every case with perfect independence, looking first to the national interests, and next to the best means of promoting them, and admitting no other ground of preference between candidates, whose pretensions were in other respects equal, than that of former efforts or sacrifices in serving their country."

It is related of him, that, on one occasion, application was made to him in behalf of a personal friend, for a particular office, for which a person who was his enemy was a candidate; and that he replied, in pursuance of his rule, that he must give it to the latter, because, in his judgment, he was best qualified for it.

If we have succeeded in showing that Washington was influenced by a disinterested regard for the public good, we have shown him to possess one of the peculiar characteristics of a Christian; and this agrees with the tenor of his life; for, according to the statements of his biographers, he appears to have been in the daily habit of seeking communion with God in secret, and that he paid great respect and reverence to the public services and ordinances of his house. It appears, too, that he earnestly sought the Lord, by prayer and supplication, in seasons of difficulty and trial, and never recently than during that critical period when the salvation of his country was under God, committed to him.

TEMPERANCE MEETINGS.—A series of temperance meetings took place last week at Faneuil Hall, having for their object the awakening of the public interest in reference to the continued sale of intoxicating spirits in the city, while no licenses are granted by the city authorities. The meetings were very fully attended, from first to last. We were able to present only one evening, when we were much gratified by the spirit which prevailed. Some of the speakers were unusually eloquent, and all who engaged in the discussions manifested a zeal which augurs well for the promotion of temperance in the city. Resolutions were passed, declarative of the duty of all good citizens, to do what lies in their power to suppress the growing evil of unlicensed retailing of intoxicating liquors. The Washingtonian spirit seemed to be predominant, in speakers and hearers. There is certainly—a charm about this latter-day temperance movement, which is working wonders.

GENIOLOGY VERSUS THEOLOGY.—Mr. Miller has been lecturing in New York during the last fortnight, to crowded houses—whether for the sake of persuading his gaping hearers to believe that the end of the world will come next April, or of urging them to make preparations for such a momentary contingency—or whether he knew any contrary of any kind—is more than we know. At the same time that Mr. Miller has been contending for this speedy dissolution of the world, he has had a scientific opponent, Dr. Smith, who has been proving, geologically, in his lectures, that the end of this hard rocky world is not yet far centuries to come. Which of the speculative combatants has been most successfully logical, the theological or the geological, we are not informed. Some genuine chronological will inform us one of these days. We understand, by the way, that the Miller-end of the world is put off till the 4th of July next.

JOHN C. COLT.

The extraordinary case of this murderer has at length been brought to a close. The end is what might have been—and what has been—anticipated from the extraordinary course of the whole proceedings. Our criminal annals have not a parallel to Colt's case. He was convicted, upon the most indubitable evidence, of a crime of the darkest dye—and that, too, amidst unprecedented contrivances, influences, and the most wicked devices of counsel, and interference with the course of law, which for a time threatened the dominion of justice. After the rendering of the righteous verdict against him, the same unaccountable sympathy, in behalf of a man whose whole life seems to have been the history of the deepest depravity, and the same pertinacious disregard of the supremacy of the law, continued to be manifested; and up to the very hour of his death, by the interposition of every possible legal quibble, by petitions for arrest of judgment and for pardon, and by every mode which the ingenuity of Satan could devise, has this strange, this alarming sympathy been actively at work to defeat the just administration of the law; strange, mistaken sympathy, indeed, for an abandoned convict, in whose crime there were no palliating circumstances, and in whose subsequent deportment there has been nothing to excite commiseration. And at last, when it was found that the law could not be trampled underfoot, the poor, dreadful step was resorted to—and must not have been by the connivance of these strange friends—of depriving justice of its victim, by adding enormous guilt upon guilt, and sending this depraved wretch a self-murderer into eternity.

Friday last was the day fixed for Colt's execution. In the morning of that day—in keeping with all the extraordinary proceedings—Colt was married in his cell to his mistress, Caroline Henshaw, by Rev. Dr. Anthony! Just before the moment of execution, when an immense crowd were looking eagerly for the victim, the sheriff announced that he had killed himself! Immediately after, the cupola of the prison was discovered to be in flames! The fire was subdued before it had extended to the main building. It was found that Colt had stabbed himself to the heart with a dark knife. How he obtained the instrument of death, and how he found opportunity, within the last half-hour of his allotted time, to commit such a deed, are questions which, probably, will never be answered.

WHERE THE DESTITUTE.—Col. Wells has pleaded guilty to the second indictment, and has been remanded to prison to await his sentence. A petition to the Governor is circulating, praying for his pardon.—N. Y. Jour. Com.

HERE is another instance of violated law, abused justice, and outraged public moral sentiment, which it is to be feared will result in successful defiance of the arm of the law. Once before Col. Wells has been arraigned, and on that occasion he pleaded guilty to the crime, putting in a special plea of justification—not against the sentence of guilt, but in mitigation of the severity of that sentence; a plea which was an insult to the moral sense and public justice of the country. He escaped punishment under the miserable subterfuge which he resorted to, and the lax principles of the Court, which withheld sentence on the ground of some slight technical informality, which it would appear had nothing to do with the final action of the judge, whatever it might have availed to shield the guilty from the due administration of justice. Again he has been arraigned and has put in the same plea of guilty. We shall be happily disappointed if the end of justice is not again defeated.

HOME MISSIONS.

THE MISSIONS.—The mineral regions of the West specially demand the attention of the Christian philanthropist. The mining business, beyond almost any other, gives scope to the spirit of speculation, and almost necessarily forgets the spirit of gambling; it is full of uncertainties—sometimes richly rewarding the adventurer, but more frequently disappointing him. The population of these regions is perpetually shifting, and being collected from almost every portion of the globe, is heterogeneous, and to a great extent destitute of any higher principle than that which impels to disorder and pernicious self-gratifications. The groggeries and the gambling establishments are the chief resorts of the multitude, during the hours of leisure—whether at night or on the Sabbath.

The American Home Missionary Society is not inattentive to the moral dangers of these regions. Missionaries are commissioned to traverse them, and make themselves acquainted with the population, and labor to bring them under the controlling influence of the Gospel. Their labors are not in vain. The industry and fidelity of Rev. Mr. Kent of Galena have found a rich reward already, and eternity will disclose the full amount of his happy results. Rev. Messrs Dixon and Boardman in Wisconsin, have succeeded beyond expectation in interesting their feelings, removing prejudices, and inducing their attendance on religious services. A few instances are too small to contain the congregations—camp grounds are used of necessity—and the presence of the Holy Spirit is evinced by the falling tear, the deep sigh, and the anxious inquiry of the oppressed heart.

More laborers are needed. The fields are white to the harvest. And had the Committee of the Society the men and the means at command, they might shortly plant the truth of God, with his blessing, immovably in thousands of hearts that must otherwise remain hard as the nether millstone. Shall they not have them? Let every Christian who reads, answer the question as before God!

PEABODY CHURCH.—A small Presbyterian church was organized in January last, at this high point on the Mississippi, occupied by the American Home Missionary Society. Rev. J. D. Sieve commenced labor here about a year ago. The presence of God has been since felt. Some twelve or fifteen have been added to this church, beside those who have joined the Methodist communion. The season of refreshing has been marked by great anxiety, prayerfulness and activity—the people of God being comforted and strengthened—backsliders reclaimed, and unbelievers converted. Unhappily, sectarian jealousies arose—Satan sowed tares—and many fond hopes were dashed. About 100 persons have united in the Temperance Society, within the year, where no such Society existed before.

At Cassville, 30 miles below, a church has just been formed, and parents have dedicated themselves, and their little ones, to the service of God, entering into the bonds of the everlasting covenant. The scene was full of interest and solemnity. Cassville is destined to become a very important point.

Thirteen new missionary appointments, and fourteen re-appointments are recorded in the last Home Missionary. The receipts of the Society, amounted during the same period to \$4,305.46.

OLD TIMES.

The New-York Journal of Commerce has the following paragraph:

"We have before us 'The Boston Gazette' for Jan. 23, 1729; almost 181 years old. It was printed by S. Kneeland & Green, at the printing house in Queen street, (Boston), over against the Prison. Published by John Boydell. The Great and General Court or Assembly of that Province had just been adjourned to the 19th of April next ensuing. Among the Acts passed, was one 'more effectually to secure the duty on the importation of negroes,' and another 'for the relief of and to prevent the oppression of debtors.' In an advertisement relating to the estate of Samuel Hendley, of Charleston, it is announced that 'there is two very likely negro men to be sold on credit with good security, to be seen at said house.'"

There were three Boston Gazettes, in succession, published in Boston before the revolution. This was the first, having been commenced in 1719, and the second newspaper in British America. Boydell was the postmaster, as indeed his two predecessors in the publication of the paper, had been. Kneeland & Green became proprietors of it in 1741, when they united it with the Weekly Journal. The Rev. Dr. Mather Byles was one of the principal contributors, and wrote especially many poetical essays. The publishers were strong advocates and supporters of Mr. Whitefield, Pres. Edwards, &c.; and the Rev. Thomas Prince took an active part in the publication of the paper. Kneeland and Green printed the first Bible, in the English language, in America. It was printed privately, and had a London imprint, in order to prevent a prosecution from those in England who published the Bible by a patent from the crown. Kneeland was a pious man, and a member of Old South Church. By a quotation above from the old Gazette, it is seen that slavery then existed here. It did in principle, but not in the form of slavery as at the present day at the South. Some of the advertisements of those days were quaint and curious. The following is one—"To be sold by the Printer of this Paper, a Negro Man, about thirty years old, who can do both Town and Country Business very well, but will suit the Country best, where they have not so many Drang shops as we have in Boston. He has worked at the Printing Business fifteen years; can handle an Ax, Saw, Spade, Hoe, or other Instrument of Husbandry, as well as most Men, and values himself, and is valued by others, for his skill in cooking and the making of soap."—Another one ran thus—"To be sold by the Printer, the very best Negro Woman in Town, who has had the small pox and the measles, is as hearty as a Horse, as brisk as a Bird, and will work like a Beaver."

"The duty on the importation of negroes," above referred to, was 24 a head, and the master of the vessel was obliged to enter every one on oath to the town clerk. If they died within a year the duty was returned. In 1773 the slaves in Massachusetts themselves petitioned for freedom. Slavery was abolished in this State by the adoption of the constitution in 1780, though practically it had been abolished long before.

MISSIONARY LECTURES.—The lecture before the Young Men's Missionary Society, last week, was by Rev. Mr. Rogers, of this city, on the subject of Madagascar. It was a comprehensive sketch of the history, manners, habits, superstitions, and religion of the barbarous people who inhabit that island, and more particularly, of the introduction of the gospel among them; its great success for a while under the countenance and patronage of one of the island kings; and the expulsion of the missionaries and the cruel persecution of those who had espoused Christianity, by his wicked queen and successor. The lecture was of the right kind—instructive. The information it imparted was probably new to a great portion of the auditors, and was such as could not but have excited an interest in the people to whom it related, and a solicitude that they may yet be blessed with the transforming influences of the gospel.

The two previous lectures before this Society, those of Rev. Mr. Holsington, on the subject of Ceylon, and Rev. Mr. Landon, on Jerusalem, of which we have not before spoken—were both of them highly instructive and useful, and admirably calculated to promote the objects of the society.

The lecture this week is omitted on account of Thanksgiving. Next week the lecturer will be Rev. John Lord, of South Berwick, Me., and the subject Jesuit Missions. The price of tickets, for the remainder of the course, is reduced to fifty cents.

SELLING OF MISSIONARIES.—Rev. Philander O. Powers and wife, and Rev. Azariah Smith, the former destined to Brown, and the latter to the New-York mission, sailed from this port on Saturday last, in the barque *Camel*, Capt. Scott, for Smyrna. Rev. John F. Landon and wife, destined to Jerusalem, sailed on Monday, in the barque *Emily*, W. D. Brown, for Gibraltar. Religious services were held on board both vessels on the occasion of their departure.

LATIMER FREE.—The freedom of this individual, whose case has excited so much attention in this city, is at length established—his friends having succeeded in making an arrangement by which Mr. Gray, who claimed to be his master, has relinquished his claim upon being remunerated for expenses incurred in the attempt to carry Latimer back to slavery.

THE COLPORTEER SYSTEM.—A meeting was held at Park street meeting-house on Sabbath evening, in behalf of the Tract Society, and with particular reference to the system, which has recently been adopted, of circulating the tracts and books of the Society by Colporteurs, after the manner of the Foreign Evangelical Society in Europe. This system is supposed to be adapted to our western country, and the Tract Society is making active efforts to excite an interest in the community on the subject, and to secure the necessary means to prosecute the plan on a scale somewhat commensurate with its promise of usefulness in supplying the spiritual wants of our vast and rapidly populating western country. The Rev. Mr. Cooke, Secretary of the Tract Society, and Rev. Mr. Kirk, of this city, addressed the meeting.

THE BIBLE IN CINCINNATI.—The Young Men's Bible Society of Cincinnati, among other operations, such as supplying the steamboats on the Ohio River with Bibles, during the present year, have explored every ward in that city, with a view to putting a Bible into every family. They found about 500 families destitute of the Word of God, between 300 and 400 of which they supplied, the remainder—Papists mostly—refusing to receive them. We learn by the correspondence of the N. Y. Evangelist, that on the recent occasion of the annual meeting of this Society, Dr. Beecher made a very powerful speech, contrasting the abhorrent efforts of false religionists to raise mankind from native corruption, with the elevating influence of the Bible and its peculiar institutions.

NEW PUBLICATIONS.

Seventeenth Annual Report of the Board of Managers of the Prison Discipline Society. Boston: Published at the Society's Rooms, 51 Court St. 218 pp. 75c. stereotyped.

This Report, portions of which were read at the annual meeting of the Prison Discipline Society in May, has recently issued from the press, in its complete form. It is, like those which have preceded it—like the subject, in fact, of which it treats—full of interest. Our country is justly proud of its system of prison discipline, affording as it does an example for the world—an example which has already been extensively regarded as worthy of imitation in other countries—and for which we are largely indebted to the Prison Discipline Society, guided by the philanthropic industry and zeal of its Secretary, Mr. Dwight. The subject of prison discipline, with all its collateral interests, is one which is worthy of the attentive consideration of those who consult the permanent well-being of society, and the advanced state of knowledge, and action in reference to it, in this country, is a striking illustration of the benign influence of that clarity and benevolence which spring alone from the Gospel of Christ. What a wonderful change has the application of the Gospel to prison discipline wrought, not only in promoting the more just punishment, and the more certain and effectual reformation of criminals, but, as a consequence of this, the greater security of the community. The case of Jacob Hodges is a conspicuous, but by no means a solitary, instance of the efficacy of the Gospel mode of treating convicts, to work not merely a reformation of outward character, but a radical change of heart. Every application of the principles and power of the Gospel to measures of civil polity, is an advance in society.

The present Report embraces the following general topics: Jacob Hodges; Diminution of Crime; Penitentiaries and Prisons; Pennsylvania System of Discipline; and Asylums for Lunatics. Under the first head, a minute and interesting account is given of Jacob Hodges, a colored man, and reformed convict, who lived many years after his discharge in Canandaigua, N. Y. a bright example of Christian faith and usefulness. The history of Jacob is familiar to the public, having already been published in various forms. We are glad to see it in this permanent shape, and to learn that the Rev. Mr. Eddy, of Newark, who is conversant with the experience and character of Jacob, contemplates a more extended memoir.

In reference to the diminution of crime, the Report adduces evidence from various sources, showing a very considerable reduction in the comparative number of criminals to prison and houses of correction in this and other States. The causes of this diminution are stated to be the Washington Temperance Societies and reformed prisons.

The third division of the Report taken up with the consideration of the following subjects, and the statement of numerous illustrative facts: penitentiaries and prisons which have attained a high degree of excellence—those which are defective in important points—those remaining half-moral and religious instruction in prisons—mild punishments—evils in prisons remaining to be corrected—effort for discharged convicts, and a tabular view of penitentiaries in 1841, showing the number of prisoners at the commencement to be 3554; the diminution of 97; the discharge of 1040, 185 of whom were pardoned; the escape of 11, all of whom were in Kentucky and Ohio except 2 from Sing Sing; the deaths, 58, or 1 in 39.

The comparison of the Pennsylvania system—with its solitary confinement day and night with solitary labor—with the other, or the Auburn plan, is unfavorable to the former, particularly in respect to mortality. We would here refer the reader to Mr. Dickens's description of the Pennsylvania Penitentiary which we have copied upon our last page from his Notes on America. It will be read with interest, as being one of the aspects of human life which Mr. Dickens's genius seems to seek, and which afford him an opportunity for the display of his peculiar talents. He condemns the system entirely, but the reader will perceive that it is rather through an impulse of feeling than by any process of reasoning. The Report before us presents data upon which an intelligent opinion may be founded.

The chapter on Asylums for Lunatics treats of asylums which have attained a high degree of excellence—those not yet completed—premature removal of patients and indiscreet visits of friends—moral and religious instruction in asylums—and of what remains to be done for poor lunatics. We design to allude to this Report again, and to give some of its views and facts more in detail.

A Grammar of the German Language. By George Heyer, Nodden, J. L. From the eighth London edition, by Rev. C. H. F. Biddle, J. L. With alterations and large additions, chiefly from the grammars of Dr. Becker. By Rev. Barnas Sears, D. D. President of the New-York Theological Institution. Judson: Allen, Merrill & Wardwell. Boston: Gould, Kendall & Lincoln.

Of the merits of this work, we are of course unable to speak. The German Grammar of Nodden has long enjoyed a high reputation in England; and the well-known scholarship of the American editor, in this department of literature, is a sufficient guaranty that the work has been improved in passing through his hands. The editorial labor of Dr. Sears has extended beyond the mere revision of the work, and the adaptation of it to the improvements of later German grammarians. He states that the whole body of the work has undergone great changes; and that in addition to numerous modifications, he has introduced, in some cases, whole sections and chapters.

Teeth Almanac, for 1843. By Dr. Hitchcock, Surgeon-Dentist. Boston: Sartan & Peirce.

Every subject now has its Almanac; almost every man, indeed, is an almanac maker. The idea of recommending subjects—religious, moral, political, dietetic, &c.—to public attention, through the very convenient channel of an almanac, has naturally enough suggested to individuals a felicitous mode of recommending their good works to the notice of the community. And so the good old exclusive days of the Farmer's Almanac have gone by, and all matters come to us now in the shape of an almanac. Every man must have his eye-teeth cut, or he will find himself the owner of an almanac in spite of his teeth. Dr. Hitchcock has adapted himself to the spirit of the times, in issuing a Teeth Almanac. He gives us in connection with the days of the week and month, and the times of the rising and setting of the sun and moon, some excellent directions for taking care of our masticating apparatus, every day and at all times.

The Rose, or Affection's Gift, for 1843. Edited by Emily Marshall. New York: D. Appleton & Co. Sold by Tappan & Dennet.

A very pretty book for a holiday gift; got up with good taste; and so far, as intrinsic value is concerned, far above many works of its class. The articles, both prose and poetry, are some of them excellent, and all of a good tendency. One thing

we object to—and that is, the deception which is practiced in the title page, in stating that the work is illustrated by ten highly finished steel engravings. This clap-trap style may become the property of the press, and advertisements of puppet shows and quack medicine, but it is unworthy of a good book as the "Rose" really is. The engravings are tolerably good, but in no sense can they be said to be highly finished.

Peep of Day, or a Series of the Earliest Religious Instruction the Infant Mind is capable of receiving. 2d. American, from the 7th London edition. New-York: John N. Taylor & Co. Sold by Jewett, Kendall and Lincoln.

This is an old and a favorite book for children, well calculated to elicit thought in very young children, and to assist them in thinking right. The lessons are all Scriptural, but designed to give children a taste for reading the Scriptures, rather than as commentaries. This edition is enlarged by the addition of a series of verses adapted to lessons, and by questions for each lesson. We were going to say improved, as well as enlarged; but we have some doubts whether the questions are on the whole any improvement.

"I CAN SERVE GOD AS WELL WITHOUT PROFESSING RELIGION." One hoping in Christ made this reply on being urged to unite with the people of God. Let us look at this.

1. This course if universally adopted would destroy the existence of the visible Church. Every thing now contained in the Scriptures respecting church order, discipline, sacraments, &c., would be a dead letter. There would be no visible body of persons, distinguished by any public and common religious rites from the rest of the world.

2. This opinion of yours, reader, if you adopt it, makes you wiser than God. He has led us, from the beginning, that, in his opinion, the salvation of his people, under certain religious institutions, is the most favorable condition for their spiritual improvement. Every human being emerging from a state of sin to that of obedience, has been required, by one form or another, to unite himself to a body of persons called the Church, for that personal religious advantages, to which you can as well serve God out of, as within the church, is to impugn the wisdom of God; for his institution of the church implies the contrary.

All experience testifies against this doctrine. The history of those who have not united with the people of God, has been the history of perpetual sin, the success of temptation, a loose and dissipated life, responsibility, darkness of mind, painful and painful, and lamentable unfaithfulness. Gathered up a company of persons who have never known the love of God, unwilling to place themselves under his care and share his duties, privileges and responsibilities; gather them in a group, and see if they are not "lean kine." See if they do not appear as they had dwelt on the parched and desolate hills of Gilboa, instead of the verdant and "delicious mountains" of Zion.

4. Hear, too, the personal testimony of those who have made the experiment of a long separation, connected with the church of God. "Aye, ye leanness," is their response to your appeal. But many of them, under the heavy load of affliction, under the searchings of heart produced by the presence of the Holy Spirit, or during their passage through the valley of the shadow of death, have "mounted the filly that led them to keep still from the church of God. They tried whether they could not serve God as well out of the church, as within their multiplied sorrows have taught them the folly of thinking themselves wiser than God.

The church is the field. There is shelter, sustenance, safety. Why stray upon the mountain? Why seek to enter heaven by any other door? Why the dangerous experiment of living and dying by the privileges of Zion? Enter in. The kind seed, and invites you. All that is precious in good alms, increased usefulness, and blessing upon, bids you enter into the visible kingdom and.

WILMINGTON ACADEMY.—We have received a catalogue of this Institution, which has now been in operation one year. There are in the classical department, 41 males and 11 females; in the English department, 54 males and 41 females. The Seminary is located at Southampton, in the State of New York. A handsome lithographic view of the Seminary and its surroundings, and a list of the names of the students, are appended to the catalogue.

THE LIBERTY OF THE PRESS.—The agent of the New World, of Charleston, S. C., writes to a correspondent, in which he states that he had been held to bail in the sum of one thousand dollars, the complaint of the South Carolina Association for having sold a certain number of our paper, containing a discourse by the late Rev. Wm. L. Channing on Emancipation in the West Indies, to what age we are living? Is this a free country? Do you Southern friends think to perpetuate the neighborly institutions by measures like this? They stand in dread of a mild, elevated, Christian course, setting forth facts relative to a foreign country.—New-York New World.

And what is the South Carolina Association? It is the ghost of that august body which was sent to Charleston a few years ago on the melancholy occasion of seizing the public mail; and intercepting the "mischief" of mischief, the disorderly security of distance, by those who dared not appear in person where the gallows and the stake awaited them—"a body rendered more angelic by the presence of 'the clergy of all denominations, who attended in a body to sanction the proceedings'—and which declared it to be the 'dreadful resolution of the South, to permit no discussion of subjects which affected its 'peculiar institutions.'"

ELIOT'S ISRAELI BIBLE.—After quoting an article on the Indian Bible, translated and published under the superintendence of the American Bible Society, the New-York Christian Intelligencer, adds the following:

"On looking over the correspondence with the Classes of Amsterdam, recently received, we have reference to this Bible. Rev. Henry Solym, a letter dated September 14, 1839, says: 'Last week I sent you, by the vessel, a copy of the Indian Bible, by Capt. Sisker, an Indian Bible, with the Psalms, which was taken by the French, and never been recovered, which I procured from the collection of the French, and which I have been many years attached. It shows the unworldly efforts employed by the devoted translator, for the purpose of preserving the Holy Scriptures in the language of the Indians.'"

In a letter dated September, 1798, Dr. Solym writes:—I procured a second time a large Indian Bible, and the ship *Beaver*, Capt. Robert Southey, the former one, taken by the French, has been sold by the Jesuits, and placed among the forbidden books of the Index Expurgatorum. When you receive this volume, you will find in it a translation of the psalm which exists here for the conversion of the heathen, by preaching and translating the Scriptures in their own language, and the solicitude to bring Jesuit into the tents of Shem."

THE ACADIA arrived on Thursday 12-13 days

